# Dosha Pariharashtakam – Sridhara Ayyaval

## ॥ दोष परिहाराष्टकं - श्रीधर अय्यावाळ् ॥

The following is an exemplary hymn by **Sridhara Ayyaval** on **Lord Shiva** with a undeserving self-criticism as being imperfect. This hymn was created by him when his important work **"Bhagavan Nama Bhushanam"** emphasising the importance of **Bhagavan Nama Japa** in **Kali Yuga** was thrashed and burnt by **Purva Mimasis** (who believe in **Karma Khanda of Vedas** as all-encompassing and therefore think **Bhagavan Nama Japa** is futile). A brief summary of the prayer is given below:

1. O Lord! My inclination in finding fault with others definitely shows my imperfection. If there is no flaw in myself, then everyone will become Isha and if so, how will I be able to find fault with others?
2. O Lord! I am angry with others because I feel that I am subjected to this suffering because of them. When my wish/liking and others wishe/likingss clash, then should I not get angry with myself too since I am also a reason for the clash of the wishes/likings? Further, is it not true that this suffering is a result of my own sins because my wish/liking did not succeed and so I got angry?
3. I am the repository of all imperfections such as lust and anger. Why should I get angry just because he pointed out at my imperfection? Did he point this on a person who is blemishless (No)? He merely reiterated I am marred by a blemish which is avoidable.
4. If some one comes to me considering me as a well-wisher then I can perhaps point out his blemishes. Else, will not this habit of pointing out blemishes of others result in my own fall? If the recognition of own's own blemishes is used to eradicate those blemishes, then it is apt.
5. My mind becomes dirty by carrying the resulting dirt through criticism of others. Hence shoud I not avoid such a habit?
6. This crticising tendency actually will only confirm that the blemish is with myself and not others. Further this tendecy will cause discomfort to others. Will that not show my meanness and pettiness?
7. When I see greatness in others, I get pleasure in the same way as a bee gets pleasure by smelling lotus flower. But when I find fault with others, I get pleasure in the same way as a pig gets pleasure when it gets into the gutter. O Lord! When will get absolved of this blemish by your blessing?
8. Let the intellect be used to recognize (and eradicate) one's own blemishes and no with others. Let there be pleasure through seeing greatness of others. Let there be no attachment should there be greatness in self. Let there be love for all. O Lord! When will I get this supreme mental stature through which I get unswerving bhkati unto you?

अन्यस्य दोष गणनाकुतुकं ममैतद् - आविष्करोति नियतं मयि दोषवत्त्वम् ।
दोषः पुनर् मयि न चेद् अखिले सतीशो - दोष ग्रहः कथं उदेतु ममेश तस्मिन् ॥ १ ॥

एषा व्यथेतर कृतेति ममेश तस्मिन् - कोपो यदि स्व पर काम मुख प्रसूता ।
सेयं व्यथेति मयि मे न कथन्नु कोपः - स्वस्य व्यथा स्वदुरित प्रभवा हि सर्वा ॥ २ ॥

काम भृत्यखिल दोष निधेर् ममैष - मय्याह दोषमिति को नु दुराग्रहो ऽ स्मिन् ।
हेयत्वमालपति यो ऽ यमलं न केन - वार्यो ऽ थ सत्ववति सोऽयमसत् किमाह ॥ ३ ॥

यः संश्रितः स्वहित धीर् व्यसनातुरस् तद् - दोषस्य तं प्रति वचोऽस्तु तदन्य दोषाम् ।
यद् वच्मि तन् मम न किं क्षतये स्वदोष - चिन्तैव मे तदपनोद फलोचिता ऽ तः ॥ ४ ॥

दोषं परस्य ननु गृह्णति मय्यनेन - स्वात्मैष एव परगात्र समाहृतेन ।
दुर्वस्तुनेव मलिनी क्रियते तदन्य - दोष ग्रहादहह किं न निवर्तितव्यम् ॥ ५ ॥

निर्दोष भावं इतरस्य सदोष भावं - स्वस्यापि संविदधती परदोष धीर्मे ।
आस्तामियं तदितरा तु परार्ति मात्र - हेतुर् व्यनक्तु न कथं मम तुच्छ भावम् ॥ ६ ॥

पद्मादि सौरभ इव भ्रमरस्य हर्षं - हित्वा ऽ न्यदीय सुगुणे पुनरन्य दोषे ।
हर्षा दुरर्थ इव गेह किटेः किमास्ते - हा मे कदेश कृपया विगलेत्स एषः ॥ ७ ॥

दोषे स्वभाजि मति कौशलं अन्य भाजि - मौढ्यं गुणे ऽ न्यजुषि हर्षभरः स्वभाजि ।
अस्त प्रसक्तिर् अखिलेषु दयात्युदार - वृत्योर्जितो मम कदाऽस्तु हरा ऽ नुरागः ॥ ८ ॥

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**॥ इति श्री श्रीधर अय्यावाळ् कृत दोष परिहाराष्टकं सम्पूर्णम् ॥**